

his training for the master *role* which he was about to play on the stage of Scottish history. He had probably become acquainted, ten years before his arrival at Geneva, with the creed of the Swiss theologians through George Wishart, who translated the First Helvetic Confession of Faith. As appears from a work of his friend, Balnaves, which he endorsed as a digest of his own views, he was also, whilst a galley slave, versed in the doctrines of Luther. Before he set foot in Geneva his creed had become distinctly Calvinist, or (though the term is of later origin) Puritan. He would not, as royal chaplain and preacher in England, kneel at communion, nor would he, as minister of the congregation of English refugees at Frankfort, use the Prayer Book ; and he chose to retire from his position and migrate to Geneva rather than give way to the liturgical party on this question. He was a staunch believer in Calvin's cardinal doctrine of predestination, and strove to confute Calvin's antagonist Castellio in a diffuse treatise on this thorny subject. For him, as for Calvin, the Church of Rome was, root and branch, antichristian, and the religion of the papists rank idolatry. Compromise with Rome was as alien to his mind as compromise with Geneva was to the mind of Ignatius Loyola. With him it was war to the knife with every vestige of Roman practice, even in Churches which, like that of England, professed the reformed creed. In this respect he was more intolerant even than Calvin, though, like him, he was not, at this period at least, uncompromisingly hostile to the episcopal order. He refused an English bishopric, not because the office was to him unscriptural, but because it was for him inexpedient in the circumstances. That he was a very stickler for "discipline" of the sternest Puritan caste is evident from the whole trend of his life and character. To him Puritan Geneva, after the final discomfiture of the Libertines in 1555, was paradise on earth—"the maist perfyt schoole of Christ that ever was in the erth since the dayis of the Apostles."

His political opinions seem to have grown with experience. In 1548, when he was a galley slave at Rouen, he received from his countryman and associate in St Andrews Castle, Henry Balnaves, a treatise on justification by faith. Balnaves had been a Lord of Session, and, in the brief Protestant interval of Arran's regency, Secretary of State, but on the re-ascendency